THE WESTERN LUMINARY.

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TERMS OF THE
WESTERN LUMINARY.

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All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

∴ All Letters and communications must be post paid.

MISCELLANEOUS.

DESCENDANTS OF ISRAEL.

The Indian tradition, mentioned in the following extract from a speech of a chief of the *Seminoles* to the Secretary of War, is supposed to refer to the Scripture story of Jacob and Esau, and is, therefore considered a piece of circumstantial testimony, in favour of the opinion, that the savages of our country are descendants of the lost tribes of Israel.
Philadelphian.

"Brother," said he, "you tell us that our Great Father wishes to place a school in our nation, to teach our children to read and write. We do not wish one at all. We do not believe the Great Spirit intended this, or he would have given us the knowledge as early as he gave it to the white people. Now it is too late: the white people have gained an advantage we can never recover, and it is better for us to remain as we are, red men, and live in our own way. Brother, among our people it is thought that at the time when there was but two kinds of people, the red and the white, on the earth, a book was placed by the Great Spirit in the hands of an old man, blind, and with a long beard, who told the red and the white man, that he who killed the first deer should receive the book as his reward, and be learnt to read it. Both went out to hunt, different ways. The white man, after going a little way, found a sheep, which being not so wild as a deer, he easily killed. He took this sheep to the blind man, and told him it was a deer. The old man believed him, and gave him the book, and learnt him how to read it. The red man soon after brought in a deer; but he was too late—the white man had got the book. If this cheat had not been practised, the red man would have been now as the white man is, and he as the red man. Brother, if the Great Spirit had intended that the red man should know how to read, he would not have allowed the white man to take this advantage of us."

PAGANISM.

An Anecdote.—A Hindoo of a thoughtful reflecting turn of mind, but devoted to idolatry, lay on his death bed. As he saw himself about to plunge into that boundless unknown, he cried out, "What will become of me?" "O," said a Brahmun who stood by, "You will inhabit another body." "And where," said he, "shall I go then?" "Into another." "And where then?" Into another, and so on, through thousands of millions."—Darting across this whole period, as though it were but an instant, he cried, "Where shall I go then?" *And Paganism could not answer.* And he died agonizing under the inquiry, "Where shall I go last of all?"

Jews.—It is stated in the French Journal that the whole number of Jews, in the world, is about six million, five hundred and ninety-eight thousand. In England there are about fifty thousand; in the United States three thousand.

From Zion's Herald.

NEW ENGLAND CONFERENCE.

The New England Conference of the Methodist Episcopal Church adjourned on Wednesday last, after a very harmonious session of eight days. Bishop George presided. Much business was transacted, from which it appears that the affairs of the Conference are in a prosperous condition, and that the state of religion within its bounds is such as ought to cheer the hearts of the followers of Jesus, and encourage them to "go forward." Twenty-three preachers, were received on trial—13 were ordained Deacons—22 were ordained Elders, and one located. The number of travelling preachers is 144. The whole number of members in connexion with the church is 16,925.—The increase during the last year was 870.—The next meeting of the Conference is to be holden at Lisbon, N. H. June 6, 1827.

Selling Rum not the way to make Money.—A neighbourhood of sober, industrious, thriving people will have the means of purchasing a much larger amount of useful goods, and thus of better supporting the honest trader, than a community of drunkards. *Production* is as essential to a prosperous commerce, as consumption. A race of men who produce nothing, will not long be able to purchase and consume—Drunkards produce, at best, *less than they consume.* Drunkenness is therefore manifestly injurious to the interest of the merchant and trader; and it must be wholly a wrong view of their own interest, that can induce any of these to *countenance* it.
—*National Philanthropist.*

Death by Lightening.—A singular instance of the fatal effects of the electric fluid occurred in Addison, Vt. on the 10th June. The house of Mr. James McLane was struck. At the moment the owner had proceeded to shut down the window, and while his arm was raised above his head to effect this object, the fluid entered it, and descended through his breast and leg to the floor. Life was immediately extinguished. But it was a singular circumstance, that when a few minutes afterwards some of the family entered the room he was found standing erect in the position above described, and his clothes in flames. *Middlebury Stand.*

CURIOSITIES.

The skeletons of two Indians have been dug up at Bridgeport, Ct. The horns of a deer were buried with one of them, denoting a famous hunter; with the other were found the skulls of several wolves.

SNAKEOLOGY.

The Belvidere Apollo mentions the exhibition of a collection of 200 Rattlesnakes, at Murtie's Tavern at that place.—They are worthy the attention of the naturalist; being, probably, the finest and largest collection of living Rattlesnakes ever seen in this country. They have all been caught within three weeks; principally in the counties of Pike and Wayne, Pa. and are now on their way to Philadelphia.
N. Y. Spec.

FERTILITY OF INSECTS.

The fertility of insects is one of the most striking subjects in their economy. The Musca Meridiana lays two eggs; a Flea 12; the Silk-worm 500; the Goatmoth 1000; various Cocci 2000 to 4000; the Wasp 30,000; the Bee 40,000 or 50,000; the Aleyrods protella 200,000; while the Termes fatale is computed to lay 211,442,600 in a year. *Fam. Vis.*

LOCUSTS.

Six quarts of Locusts are said to have been swept from one apple tree in New Jersey, and given to the swine. They make such a noise that field labourers can scarcely hear each other talk. *Philadelphian.*

Newburn, N. C. June 10.

Alligators, of a very large size, have recently shown themselves in our rivers, even close to the public wharves. Some time since, a large one was taken, and on Monday last another, of the great length of twelve feet six inches, whose expanded jaws seemed sufficiently capacious to receive a full grown boy.

OHIO CANAL.

Upwards of 2000 hands and 300 teams, are employed on the section of the Ohio Canal between Cleaveland and Kendal, and work to the amount of between 40 and 50,000 dollars is performed in a month. The excavation and embankment are nearly completed from the Portage summit to Cleaveland. Of 44 locks required between the summit and the lake, the pits of 30 have been dug, and nearly half of the others are now excavating; the stone for the whole is prepared, and some of the walls have been commenced. The contracts require the completion of this section, by the first of October.
Pittsburg Gaz.

DEATHS.

In Virginia, on the 4th July, Thomas Jefferson, formerly President of the United States.

At the house of Col. James Trotter, in the vicinity of Lexington, on Monday the 10th inst. Nelson Nicholas, Editor of the Kentucky Whig: And at the same place on the Saturday following, James Gabriel Trotter.

In Lexington, on Saturday last, Mr. William Robinson, at an advanced age.

In Bourbon County, on the 25th of June, Mrs. Nancy Clay, consort of Mr. Sidney P. Clay.

NARRATIVE

On the state of Religion within the bounds of the General Assembly.

(CONCLUDED.)

But the brightest manifestation of redeeming power which we are permitted to record, has been made in the Synod of *Albany*. In the Presbyteries of Oswego, Ogdensburg, and particularly in the Presbytery of Oneida, has the glory of the Lord been revealed, to the joy of his friends, and confusion of his foes. In the still small voice in the whirlwind, and in the earthquake, souls have been arrested, verwhelmed and shaken by this new creation; and the things which might be shaken have been overthrown, that the things which cannot be shaken might remain. In consequence of this display of Divine power, the theatre has been deserted, the tavern sanctified; blasphemy has been silenced, and infidelity confounded.—The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted. Twenty five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told, that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have trembled for their own; Deists have forsaken their refuges of lies; Papist have sought absolution from the High Priest above, and little children have filled the temple with Hosannas to the Son of David.—The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

The Spirit of the Lord has descended also, though in a less copious manner, within the Synod of *Geneva*, ten of whose congregations have, during the past year, experienced his extraordinary operations on the heart. In the Presbytery of Geneva, 500 were the last year added to the church, and in the Presbytery of Bath, the churches have been increased by the addition of 200 more. This Synod also, complains of a dearth of ministers in the southern parts of its bounds; but rejoices on the whole, that the chariot of the Lord is rolling forward.

It remains to notice the Synod of *Genesee*.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all their bounds is able of itself to support the gospel. In the Presbytery of Genessee, there are appearances of revivals in two or three congregations; and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester, an example has been set of Christian activity, which all the church would do well to imitate. The Bible Society have provided 2700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. Six thousand tracts, entitled "to every Mother in Monroe county," on the duty of praying for her children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregationalorder. In one of their congregations, a revival has lately added forty to the church.

From various parts of the country, we have heard, as usual, the lamentations of our brethren, over the ruinous vices of profane swearing, intemperance, and Sabbath breaking. Particularly from the State of New York, we have heard compiaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal.—And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the gospel. Against all these things, the Assembly would lift up its warning voice.

We have thus glanced at the history of the year, from which it evidently appears, that the Lord has not withdrawn from us the tokens of his favour, but is still waiting to be gracious. The whole number of congregations, reported as enjoying a revival of religion, since the last Assembly, is 81; while more than usual blessings appear to have descended upon many more.

Nurseries ever lie near a parent's heart. As such, our *Theological Seminary* lies near the heart of the Assembly. The Institution at Princeton, still enjoys the smiles of the great head of the church. In her bosom have been nourished, during the past year, 118 of our candidates; about two thirds of whom, have been either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of Scholarships sixteen. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help! How long shall we "charge them that are rich, not to trust in uncertain riches, but in the living God; to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life.—From the Seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students on whom are expended not far from $14,000. While, however, there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches, in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south: considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished, or millions of our countrymen will sit in darkness and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

From the Associations, with which we as a body hold Christian correspondence, much has been received to gladden our hearts.

From the General Association of *Connecticut*, we learn, that more than twenty congregations within their bounds have enjoyed, during the past year, or are enjoying at this time, an outpouring of the Holy Spirit. Their churches are generally well supplied with pastors, and their Domestic Missionary Society still flourishes.

From the General Association of *Massachusetts*, we rejoice to learn, that there probably never was a period in the history of Maine and Massachusetts, in which the presence of God was more signally manifested to his churches.—The cause of error is declining. In William's College, there is a powerful revival of religion; and in Amherst, according to the latest information, there are hopeful appearances of a similar work. In the ten colleges of New England, among 1400 students, 500 are hopefully pious, and 200 belonging to *Massachusetts*, are in different stages of preparation for the ministry. All their Benevolent Societies are in a prosperous condition, and twenty-three towns in Massachusetts, and twenty in Maine, are at this time under the influence of revival, in which are already numbered, according to the report of the delegates, more than 1200 converts. The Seminary at Andover, is in a flourishing condition. Its number of students is 122.

From *New Hampshire* we learn, that there is a revival of religion in Dartmouth college, in which, about 50 of the students have become hopeful subjects of grace; and in seven or eight towns in that state, the people are enjoying a refreshing from the presence of the Lord

In *Vermont*, during the year 1825, we are informed, that there were outpourings of the Spirit upon 20 towns, in which about 500, in the estimation of Christian charity, were introduced into the kingdom of Christ. At this time, there is said to be a great work of grace in 30 or 35 townships of that state, which is increasing rapidly. Unusual numbers of the *young* are subjects of this work. And we here remark it as a favourable sign of the times that the grace of God, in nearly all the revivals which have been reported to the Assembly, has so signally descended on the rising generation. The special blessing of God, has unquestionably rested on the means of instruction, used with the young in Bible classes and Sabbath schools. In more than one instance, when a revival of religion was reported, was it stated, that every member of a Bible class, who had attended regularly, became a hopeful subject of grace. And the unusual number of teachers and pupils in Sabbath Schools, which has the last year been added to the church, seems to set the seal of heaven to these blessed institutions.

From the Reformed Dutch Church, and from the German Reformed Churches, communications were also received, from which it appeared, that with them, religion is evidently gaining ground.—Their Theological Seminaries receive the liberal patronage of their churches.

As in former years, death hath invaded our ranks, and removed some of our dear fathers and brethren from the imperfect service of this lower sanctuary, as we trust, to a higher, holier, and happier service in the heavens. Their names we here record, but we hope they have a better record in the book of life.

Comfort Williams,	of the Presbytery of Rochester.
James C. Crane,	Niagara.
Halsey A. Wood,	Albany.
Joshua Spaulding,	North River.
Joseph Rue,	New Brunkswick
Asa Dunham,	Northumberland.
Francis G. Ballentine,	Philadelphia.
Samuel Porter.	Redstone,
John B. Hoge,	Hanover
John Lyle,	Ebenezer.
David H. Phillips,	Muhlenburg.
Daniel Smith,	Fayetteville.
James Gilleland,	Mississippi.
William F. Watts,	Concord.

In conclusion; from all these details, dear brethren, let us learn a lesson of *praise* and *gratitude* to the Giver of every good and perfect gift, that our Israe has lived another year before him; that in the midst of merited wrath, he has remembered mercy; and, while Paul has planted and Apollos watered, has not left us without a goodly increase.

Let us go forward with *cheerfulness* and *courage* in our future work, seeing *God is with us*. His Spirit accompanies our labours, and difficulties shall vanish before us;—the mountains shall sink, the vallies shall rise, to prepare the way of the Lord,—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

And, finally, let us learn to be fervent and importunate in prayer, giving the Hearer of prayer no rest, until the sprinklings of grace on some parts of our land, shall become one *universal shower*,—until the springs that now rise and water some sections of our Zion, shall swell to rivers, yea, to seas, and the knowledge of the Lord spread over our land, as the waters cover the great deep. Amen.

Published by order of the General Assembly.

EZARA STILES ELY, *Stated Clerk*.

EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, "*I can do nothing*." The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience."—Before any thing can be done by him, he must consult some Diotrophes, or sound the minds and movements of those with whom he had agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve,

all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow-men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well doing; for in due season I shall reap, if I faint not.

London Ev. Mag.

"NO MAN CARED FOR MY SOUL."

* * * * * * As I was returning from a solitary walk, I accidentally fell into the company of the ladies, when I informed them that I had just witnessed a most affecting sight. I had seen a young lady, about the age of twenty, genteel and accomplished, labouring under a fatal disease, and given over by the physician; not only indifferent to the solemnities of a dying hour, but so determined to divert her attention from them, that she spent the greater portion of her time either in reading novels, or playing at cards with the other members of the family. I expostulated with her on the impropriety of such amusements, especially at such a crisis; but she listened with the most perfect indifference; and her mother coolly replied, "I think any thing proper, that will keep off the thoughts from such a gloomy subject.—She has but a little while to live, and I wish her to be happy while she lives, and as she is passionately fond of novels and cards, I think it would be an act of cruelty to withhold them from her. Dear creature, she will soon be in heaven."—"But, Madam," I observed, "we have no reason to believe that there are either novels or cards in heaven; and if the felicity of your child depends on such things, she can have no prospect of future bliss." "The physician, Sir, particularly requests, that no one may be permitted to speak to her on religious subjects; he has given it as his opinion, that she cannot spend her time better than by enjoying these innocent amusements; and besides, Sir, she has taken the Sacrament, and is at peace with all mankind; and is quite resigned to her fate." As the last sentence fell from her lips, the whole family wept, nor could I refrain from tears.

"You have witnessed an affecting sight indeed," exclaimed Miss R——, "but too many professing Christians would gaze on it with pleasure. The physician requesting that no one might be permitted to speak to her on religious subjects! O, how cruel! What is this, Sir, but interdicting the visit of mercy; and dooming a sinner to pass into the eternal world unprepared to die! I remember at an early stage of my late affliction, the medical attendant urged upon my parents the necessity of keeping the Bible out of my reach, and they complied with his request; and kept from me that holy book, which reveals life and immortality. Can you account, Sir, for this most astonishing part of their conduct!" "I can tell you the reason which *they assign* for it. They say that the mind ought to be kept in a state of great composure; and concluding that religion will agitate and alarm it, they forbid all reference to the subject." "Poor creatures," said Miss R——, "how ignorant must they be of the nature and tendency of pure religious truth! If a person be renewed in the spirit of his mind, and feel the love of God shed abroad in his heart, there is no subject which will have such a delightful effect, as the immediate prospect of entering heaven."

SPRING,

A PICTURE OF THE FRAILTY OF HUMAN LIFE.

At this season, we need not go far to seek for images of frailty and death.—They present themselves to us on all hands; being connected with almost all the beauties of nature. Undoubtedly it was the divine intention, in this respect, to remind us of the uncertainty of the things of this world, and repress our natural propensity to place our affections on sensual objects. In the spring the plants receive new life; and it is also in the spring that the greater part of them perish. Though the days of Spring appear ever so serene, they are often covered with clouds, rain and tempest. The moon sometimes appears in all the lustre of her charms. Often, before the sun has gained the meridian, the splendor which flattered us with the hope of a fine day disappears. Sometimes also this hope is realized, and the days of spring shine in full beauty. But how soon do these fine days pass away!—How rapid is their flight! Before we can well enjoy them, they are gone. Thus it is that the best of our life flies away. Let us look back on those days of our youth, which may be called the spring of our life. How short lived have our pleasures been! Where are now those happy moments, those ravishing delights, which we then enjoyed! What is become of our constant cheerfulness, and those roses of youth which ornamented our cheeks; we have now lost all taste for those noisy pleasures which then encompassed us. What then remains of those beautiful days that are fled away!—Happy if they had been sanctified by being devoted to our Creator's glory.

How forcibly the spring points to us the frailty and end of life! How extensive its charms! Behold the trees are covered with blossoms! But we must not exult too much in their appearance; they will shortly return to that dust from whence they came.—All that brilliant race of flowers must die in the same spring which gave them birth. Thus does human life vanish away. An unforseen death hurries us to our graves, though our former health seemed to indicate we might live many years. Sickness and death often come upon us the more suddenly, as their snares are disguised with the charms of youth and health. O ye who are adorned with such charms, the honour of our gardens, the glory of our vallies, how transitory is your beauty! But what an instructive picture for me! I shall soon perhaps feel the stroke of that death which I carry in my bosom. The rose lives as it were but a day, and as for me, I may die in an instant.

While we properly enjoy the spring of nature, and the blessings of life, as they are bestowed by the Creator, let us mix serious reflections with these enjoyments. The thoughts of death are very consistent with the enjoyment of every innocent pleasure. Instead of making us melancholy, it should teach us to rejoice in the Lord always, and guard us against making a bad use of earthly pleasure, and inspire us with the desire of solid and eternal felicity. If the visible world possess such charms, what must be the infinite beauties of the invisible! When my life shall fade as the leaf, and wither as the green herb, may I say with christian fortitude, "Although my life fades like a spring flower, and though those cheeks where the roses of youth glowed, shall become a prey to corruption, I have a hope full of immortality, and shall possess a body over which corruption shall have no power." How happy should I be this day, if death should break my chains, and put me in possession of sovereign and everlasting felicity.

From the London Baptist Magazine.

REVIEW.

The Saint's Everlasting Rest, by the Rev. Richard Baxter, abridged by Benjamin Fawcett, A. M. with an Introductory Essay, by Thomas Erskine, Esq. Advocate.

Of all the books produced by this immortal man, none are more worthy of general attention than the volume before us. He who could read it, and feel inclination, and find time, severely to criticise the style or arrangements of the work; or very nicely to weigh every sentiment it advances, might have a little knowledge; but he could not possess much holiness. Had such a one been present when the angels addressed Abraham relative to the doom of Sodom, he would have been diverted from the message by attentions to the extent of their age, or the peculiarities of their attire. It was written under the conviction that death was near to its author; when his ardent soul had in it more of heaven than earth. And no book that ever uninspired man wrote, in any language, is so much adapted as this to inspire its readers with habitual regard to the rest that "remains to the people of God." It should be translated into every language, and be read by every child of Adam. Of its author Dr. Barrow said, "His practical writings were never mended;"—and Dr. Manton, "thought Mr. Baxter came nearer the apostolical writings than any man in the age." Dr. Bates has given it as his opinion, that there is "no resisting the force of his discourses, without denying reason and divine revelation." He was animated, he said "with the Holy Spirit, and breathed celestial fire, to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs. We devoutly wish the present age may so improve in sense and piety, as to delight in such works as Baxter's Saint's Everlasting Rest, and we recommend it to all as one of the best means for effecting such a change. We would affectionately urge the young to give it a cheerful reading. Let them pray for a divine blessing on its perusal, then read it unto the end, regularly, and at suitable times, and labour to have it in habitual remembrance."

TO THE PROFANE SWEARER.

Ye have heard, that it was said to them of old time, *Because of swearing the land mourneth*. But if this might be said of the land of *Canaan*, how much more of this land! In what city or town, in what market or exchange, in what street or place of public resort, is not the *holy name whereby we are called* taken in vain, day by day! From the noble to the peasant, who fails to call upon God, in this if in no other way! Whither can you turn, where can you go, without hearing some praying to God for damnation, either on his neighbour or himself? Cursing those, without either fear or remorse, whom Christ hath bought to inherit a blessing!

Are you one of these stupid, senseless, shameless wretches, that call so earnestly for damnation on your own soul! What if God should take you at your word: Are you *able to dwell with everlasting burning!* If you are, yet why should you be in haste, to be in the *lake of fire burning with brimstone!* God help you, or you will be there soon enough, and long enough: for that *fire is not quenched!* But the *smoke thereof ascendeth up, day and night, for ever and ever*.

And what is that important affair, concerning, which you was just now appealing to God! Was you *calling God to record upon your soul*, touching your everlasting salvation! No, but touching the beauty of your horse, the swiftness of your dog, or the goodness of your drink. How is this! What notion have you of God! What do you take him to be!

What stupidity, what infatuation is this! Thus without either pleasure, or profit, or praise, to set at nought him that hath *all power both in heaven and earth!* Wantonly to *provoke the eyes of his glory!*

Faith is the only bank upon which one may draw with the greatest boldness, when his calamities are at their height.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, JULY 19, 1826.

TO CORRESPONDENTS.

In reply to several inquiries made, and communications received, the Editor of the Western Luminary respectfully gives notice, that he cannot answer those queries, nor insert those communications, without a departure from the plan that he has laid down, for the management of his paper, viz. to avoid all religious or sectarian controversy, unless in defence of what he considers the vital principles of our holy religion. His great desire is to make his paper interesting and useful to Christians of all denominations, and to the community at large. While the Editor highly approves the motives of his Correspondents, he has no hopes that a newspaper investigation of those subjects would produce the effects that they desire.

For the Western Luminary.

OBITUARY.

Rev. Lyman Whitney departed this life, in Ashville, Buncomb county, North-Carolina, on the 20th of May, aged 30. His place of nativity was Marlborough, Windham county, Vermont—A graduate of Middlebury College—Read Theology at the Theological Seminary Andover Mass. He had been engaged in preaching the Gospel upwards of four years, during which time he had travelled through many of the western and southern states, and for the last nine months he had been engaged by the Board of Trustees for Centre College, Danville, Kentucky, as an agent to solicit funds in the Southern States for the establishment of that Institution.

Mr. Whitney was polished in his manners, ardent in his friendships, a great student, a pious and devoted minister; he bore his last painful and lingering illness with much patience and christian fortitude, and at last triumphantly resigned his spirit into the hands of his blessed Saviour.

He died far from home, among strangers, but was hospitably and affectionately attended by christian friends and others, who felt deeply for the *lonely preacher*. May all remember their mortality, and apply their hearts to wisdom, that their *last end may be that of the righte-*

REVIVALS.

For the Western Luminary.

Mr. Editor,

Having observed that the accounts you give from time to time of the extension of the Messiah's kingdom, have a most happy effect in enlivening the hopes, and cheering the prospects of all that love the Lord Jesus in sincerity, I am encouraged to send you a few lines for insertion in your paper; and the more readily as it respects a part of His vineyard nearer home than any you have noticed.

On last Saturday week I mounted my horse and took my course towards Franklin county. Having heard that a neighbourhood a little above the forks of Elkhorn, had been enjoying the blessings resulting from the Lord's presence, I felt anxious that what I heard, I might witness. After a most delightful ride of a few hours, through a beautiful and highly picturesque country, I arrived at Buckrun, the name of the church where the Lord has been and I trust still is dispensing the blessings of his grace. It did not require many minutes to satisfy any observer that the time of the singing of birds was indeed come, and that the voice of the turtle there made the woodlands to rejoice. Though in the midst of harvest, at an early hour the collection of worshipers was large—the church then convened and opened a door for the reception of members; six came forward, and related their hope in Christ—it was a solemn time—they were all either youth or in the prime of life, and several were the children of pious parents, who had long been praying for their conversion. Five had been received previously On the next day, being Lord's day, they, 11 in number, followed their Lord and master in the ordinance of Baptism. Since the revival commenced, in April, 22 have been added to the church, and yet the little cloud seems big with rain. Greater attention, and more serious deportment I never witnessed. Many are under the most poignant convictions for sin, and I was informed that several entertained a hope, who were prevented from attending on Saturday

This little revival deserves particular notice in several points It was preceded by a spirit of earnest prayer in the hearts of professors, for which purpose they appointed a day in which they besought the Lord to grant to their petitions the souls of their relatives and neighbours. Again, it has been a still small voice that has seemed to pass smoothly over the face of the desert, and caused it to bud and blossom as the rose. And it has been in families who had been stirred up to pray earnestly for the unconverted branches of them that the power of divine grace has peculiarly appeared.

An old mother in Israel informed me that the spiritual welfare of her children lay with much weight upon her mind, not one of whom she had the least reason to suppose possessed a changed heart. The next week one of her daughters came to tell her mother what the Lord had done for her soul; and since that time five of her children have declared themselves on the Lord's side. What encouragement to "pray without ceasing." Christian reader, use the same diligence,—receive the same reward. J———S.

Woodford, Ky. July 10, 1826.

From the Philadelphian.

We have received a letter from a friend and correspondent, journeying northward, which contains very interesting intelligence from Dr. M'Dowell's Church at Elizabethtown, N. J. The following extracts shew that Zion prospers there; and furnish additional testimony to the great blessings connected with the Sunday School System, both to teachers and taught.

"*Elizabethtown, June 26th*, 1826.

"I cannot forbear to inform you of the glorious work of the Lord that is going on in this place. We arrived here on Thursday evening, with a view of spending the night here, and going on next day; but as soon as we stopped we found ourselves in the heavenly atmosphere, which so remarkably pervades this region, so that we could not get away till after Sabbath. Dr. M'Dowell soon informed us that he expected to have a communion season on Sabbath, and that 98 persons stood propounded for admission into the church. This was a spell sufficiently strong to keep us here till to-day. We have attended meetings twice a day ever since. On Friday afternoon, notwithstanding the inclemency of the weather, the house was crowded with persons of every age and profession, and a sobriety pervaded the assembly, which clearly shewed that the Lord was in the midst. I shall have to pass over the interesting scenes of Saturday, and give you a brief account of the more interesting ones of the Sabbath.

"The house of the Lord was crowded by ten o'clock, and the solemn worship was commenced by the pastor, who preached a most solemn and appropriate discourse from the lxth chapter of Isaiah and 8th verse, "*Who are those that fly like a cloud, and as doves to their windows?*"

"The persons who were propounded were then called up by name into the middle aisle, where they took the vows of God and the covenant of his church upon them. This was a most interesting "*cloud*," flying to the Lord Jesus Christ. It was composed of the young, the middle aged and the gray headed, of parents and their children, of brothers and their sisters, of wives and their husbands, and, in short, persons sustaining every relation and character that is to be found between the tender age of thirteen and the advanced age of 60. Surely this is the ushering in of the millennial glory.

"There are many still anxiously inquiring what they must do to be saved; and there is one thing worthy of remark in this revival, that near one third of those who are the first fruits of the work are *Sunday School Teachers*, and a large number of the youth are *Sunday School Scholars*."

"*The wilderness shall bud and blossom as the rose.*"

Extracts of a letter from an aged clergyman in the state of Ohio, showing the amazing progress of Christianity and civilization in the section of our country in which he resides.

"When I first came into this part of the country, twenty five years ago, it was a wilderness both in a natural and moral sense. Not a church of any description or denomination. But let us mark the change, and see what God hath wrought. There were but four ministers between the Ohio river and Lake Erie, in the year 1800, including myself.—One of them was settled in Pennsylvania in 1799, the other two came the next year. There are now between the Ohio and Alleghany rivers, and the Lake, five Presbyteries; two of them in Pennsylvania, consisting of thirty one Churches under Presbyterian form of government, embracing last year 3376 communicants, furnished with nineteen ministers. In the Connecticut Western Reserve, there was constituted by the last General Assembly of the Presbyterian Church, a Synod consisting of three Congregational Presbyteries; the churches being mostly governed by congregational principles, embracing eighty-five churches, in which there were last year 2820 communicants, and thirty ministers. In the year 1825 the sum total stood thus: where in 1800 there were but four ministers and four or five small churches, there are now 49 ministers, 136 churches, and 6196 communicants." *Religious Intelligencer.*

Two new brick Presbyterian churches are erecting at Utica, N. Y. In 1810, the Presbyterian societies of Utica and Whitesborough had but one clergyman, who preached alternately in each place.

From the Columbian Star.

PARENTAL DISCIPLINE.

Mr. Editor,

You will oblige a reader by inserting in your paper the following extract from a Discourse recently delivered at Worcester, Massachusetts, by Rev. J. Going. It was occasioned by the execution of Horace Carter, for the wanton commission of a crime, which, for the greater security of the defenceless, has been declared by the laws of the land, worthy of death. This was the last of a long series of crimes, which had marked the life of the remorseless culprit—a series originating, as the writer has shown, in the want of *parental restraint*. L.

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The importance of family government is forcibly urged from the preceding narrative. This is one of the first and most important duties of parents to their children. Without it, all other attempts for their improvement will be but partially successful. It should be commenced early—much earlier than usual. In it, tenderness should be united with firmness. Persuasion should have its perfect work. Promise of reward should be more relied on than threatening of punishment. But though punishment, in order to be salutary, should be seldom inflicted; still punishment will be found necessary. The human heart is depraved, and we have evidence of this fact in the frowardness of children. This frowardness must be met by parental restraint and correction. Divine Wisdom asserts, that though "foolishness is bound in the heart of a child, the rod of correction shall drive it far from him;" and that "he that spareth the rod hateth his child; but he that loveth him chasteneth him betimes." I do not, however, plead for a severe and unmerciful discipline. The object to be attained is the curbing of the froward disposition. When this is obtained, all further punishment is unnecessary and injurious, and cruel. Still I insist that this conquest must be obtained—by persuasion, if you can, but by compulsion, if you must. For if a child be not governed at home, he will be emboldened to violate the laws of the school, of the country, and of God. It should further be remembered that children are rational beings, though reason in them has not arrived to full maturity. And they should hence be made to see, if possible, a sufficient reason for every restraint and punishment which you impose on them. Parents ought often and deeply to reflect on the case of Eli. He witnessed the ruin of his children; and to augment the bitterness of his grief, he was assured by God, that their ruin was, in a measure, imputable to himself. Now what was his crime! He was not censured for neglecting to instruct or reprove his children. It were to reflect still more severely on him, to suppose, that a public minister of religion, as he was, either suffered his children to grow up in ignorance, or neglected to reprove them for their faults. What then was his crime! "His sons made themselves vile, and he *restrained them not*" This was the fault. Probably he neglected to early fix in their minds a due reverence for his authority; afterward, parental partiality might blind him to the gradually increasing vices of his children; and an unwillingness to interrupt their present pleasure, made him neglect that wholesome and seasonable discipline, which was necessary to secure their happiness and reputation in future life. But how sad were the consequences! This neglect to restrain children from vicious conduct and company, is in my opinion, the greatest and most common fault in family government at the present day. Children certainly enjoy greater advantages of knowing their duty now, than they did in the preceding age; and yet I am compelled to believe they are more vicious than their fathers were. And why, unless it is because of a general and criminal laxity of family government; and especially of a neglect to restrain them from vice? It is worse than useless—it is the height of absurdity, to tell a child that a certain action is improper and wicked; and after that, indulge him in it, in consequence of his grief and importunity. It is the prostration of all authority; it is the perversion of all government: for it is substituting the caprice of the child for right and reason. By such concession, he learns that in future he has only to urge his suit, and persevere in his importunity, and he shall succeed in the accomplishment of his wishes—the superior judgment, the moral principle, and the conscientious scruples of the parent notwithstanding. But the prostration or neglect of family government, is the ruin of children. The providence of God has committed children to the control of their parents, while in their minority, and made them accountable, in a great measure, for their conduct. And hence, obedience to parental government, should be inculcated on principle of Divine authority. It should be argued from the Bible, and be sanctified by family prayer. Had Carter enjoyed the benefit of early parental discipline and example and prayer, he might have escaped an ignominious death. Let parents take warning.

WOMAN IN ADVERSITY.

When adversity falls on a woman who is destitute of religion, it sometimes renders her heart more hard and insensible. As she refuses to make use of the remedies which the gospel points out; as she sees not the hand of God and regards not her affliction as coming from a merciful Father: as she turns not her eye on the hope of immortality, and does not calm her grief with Christian patience and pious resignation; she has no other resource than worldly consideration. She may endeavour to reason away her sorrow by fallacious arguments and false philosophy—but should she succeed, the only effect of the attempt will be, that she will ossify her nerves; that she will lose all love, all sympathy, all that renders life interesting, and society precious.

She may fly to the amusements and dissipations which the world affords; she may, amidst the tumults of pleasure, make haste to forget the friend with whom she has passed the flower of her years—and even the tender infant, who a few weeks ago smiled in her face, and whose marble form is now concealed by the clods of the valley—but in the moments of silence and retirement, her breast will be filled with murmuring and discontent, and with envy against those who are more prosperous than herself. *In the heart of a woman who makes so ill a use of adversity, no seat for charity can be found* The poor, and every object of distress, are chased away from her sight, as recalling recollections which it is painful to indulge—and instead of being rendered more compassionate by her affliction, she becomes more cold and inhuman.

Of the character which I have thus drawn, there are examples in the world; but the temper which is manifested in it is not the usual effect of calamity; for adversity not only in general makes a good heart better, but it also frequently makes a bad heart good. In truth, affliction is the school where the lesson of humanity is the most thoroughly learned, and the most deeply impressed on the soul.

When you contemplate a young woman at her first entrance into life, as gay as she is innocent, and discover from her conversation that her bosom beats high with ardent hopes of felicity; that the face of nature is every where, in her romantic vision, covered with novelty and delight; and reflect that ere long she will be called to mourn, you feel a painful reluctance in damping her joy by a disclosure of the simple and melancholy truth. But when, on the other hand, you anticipate the moral and religious improvements which she may derive from her afflictions, and how pious, humble, gentle, compassionate and charitable she may become, the *adversity* which she is to suffer is no longer considered as an evil, but is converted into a positive good.

Even in her early years, she is sometimes compelled to pass through the gloomy vale of misery; and the loss of a mother, at an age when she requires the attention and love which a mother only can bestow, overclouds her mind with the darkest sorrow.

The afflictions of the young, however, if they were to end with youth, might in time be forgotten; but they are the preludes of griefs which are still more poignant. She commences the career of domestic life united with a man whom her heart and reason approve; the prospect before her is pleasant, but in a moment he is snatched from her sight. She has reared up a daughter, and enriched her understanding with many accomplishments, and her soul with many virtues; but when the beautiful flower is expanding to the sun, it is nipt by the frost of disease, and all its sweets and all its glory are laid in the dust. She has a son of whom, if it was lawful for a human being to be proud of any thing, she would have cause to boast—for he is manly and brave, generous, and discreet, and, above all, affectionate to her; but neither her tears nor prayers can retain his breath—he falls, and with him all worldly hope expires. Sometimes death is so merciless, that he extinguishes the lives of all her children, and she is left without a name or remainder on earth. These representations are not high coloured paintings, they are events which happen every day. *Freeman's Sermon.*

GOOD DEVISED.

Or, Methods of doing Good.

1. As far as possible, favour all benevolent institutions Do this by stirring up, and encouraging others to afford their aid: also, by unceasing and fervent prayer, and by personal labours and contributions.

2 Improve every favourable opportunity which results from particular providences among the people, to apply divine truth, and to make solemn appeals to the conscience and to the heart, for the awakening, edification and salvation of souls.

3. Be much among the people, and endeavour to become acquainted with their spiritual condition and wants, and in some degree, to learn their biases and prejudices; that the ministrations of the word may be adapted to their several cases for their good, yet without offensive personalities.

4. Could not much good be effected, by ministers, while they are visiting among their people, if they would, in a suitable manner, lay before their parishioners, motives to take some periodical religious publication; showing them that this might be of essential advantage to themselves, and of high importance to the good morals, and the literary and religious education of their children, while at the same time, it might spread a happy influence in shaping the character of the community. *Connecticut Observer.*

SPIRIT OF BENEVOLENCE.

I know the individual, said Mr. Edwards, before the Tract Society, who once asked a poor man, if he would not give something to make his minister a life member of the Tract Society; and he answered, "Yes, I will give a dollar; for one of these Tracts has saved me from ruin." I know the individual, who has worked for one dollar a week, and worked hard too, for nearly 20 years, who, on hearing the effects of a Tract, said, without being asked, "I will give $20 to print it and keep it in perpetual circulation; for I have no doubt that it has been the means of saving multitudes." I know the individual who, when asked by an agent of the Tract Society to give something, said, "Who sent you here?" He answered, "The Lord, I trust." "Well," said the person, "I believe he did; for I have had $20 laid up a long time for the Tract Society, and have been waiting for some one to come and take it."

The Friends in North Carolina, have just emancipated the remainder [536] of their slaves.—120 go to Hayti, 316 to Liberia, and 100 to Ohio and Indiana. They had previously liberated 111.—*Philadelphian.*

SANDWICH ISLANDS.

Interesting extracts from the late communications of our missionaries at the Sandwich Islands. *Phila.*

School at Lahaina.

There are in Lahaina, nineteen schools, containing about *three hundred and eighty* scholars. The laboring people all now stand waiting for instruction, and when we obtain a new supply of spelling books, the number of our schools will immediately be more than double.

Under the particular patronage of the chiefs, I have sent seventeen teachers to the different parts of this island, and have received reports of the state of their schools. From the best estimate I can make, I think there are embraced in these schools, not less than *eight hundred* scholars Many districts are still left entirely without instruction and from them I am constantly receiving applications, and even entreaties, that they may not be any longer neglected; but want of teachers, and want of books, both forbid my complying with their solicitations.

Schools established at Hawaii and Ranai

At the request, and under the patronage, of Hoapiri, I have sent two teachers to the windward part of *Hawaii*, with two hundred books. I have received information, by the chiefs, that they are faithful, and their schools prosperous

The islands of *Ranai* and *Morokai* have, till within a few weeks, been entirely without teachers. To the former I last week sent a man, who is to act as superintendent of four schools, which are to embrace all the people of the island.

The Macedonian cry for Morokai.

The island of Morokai is still almost entirely destitute of instruction, there having yet been no regular teacher sent there. Scarcely a week passes, however, but I have application from some of the people to send them teachers Some of their requests have indeed been like the Macedonian cry Last Sabbath morning, Maro, my assistant, called on *me*, and said, 'Have you seen the men from Morokai?' I answered, 'I have not recently seen any men from that island.' He replied, 'Last night, about midnight, four men came to your door, but it was fast. They stood a long time, but it was not opened. You were asleep. They then came to me, saying, 'What shall we blind men do? We have always been in darkness, there is no light We have heard that there is a great light in Lahaina, that will shine when the body is dead.—We have often been here in Lahaina, and have seen a little of this light, and have been hoping it would shine on Morokai. But all is darkness there yet. We have now come here to search, hoping that by the aid of this light we should find the thing to save our souls: for we have heard that there is a great and good Saviour But where is he? We have been to the foreigner, but he was asleep; and now what shall we do; must we go back as we came? After conversing with them a while, Maro told them to call again at my house after the Sabbath Early on Monday morning, however, they were called on by their chief, and I did not see them. They however attended meeting on the Sabbath, and I hope, therefore, that they returned with some more light than they came. They also conversed with some of the chiefs, and requested their interposition in behalf of Morokai. Through their instrumentality I have promised four teachers, who will be sent to that island as soon as books can be obtained.

Christians in America and throughout the world, who have for years past, been engaged in conveying the blessings of the gospel to the Sandwich Islanders, are now receiving the reward of their labours, in lessons on the subject of Sabbath sanctification, and in bright examples of elevated personal piety, "whereunto they would do well to take heed." The last extracts from the journal of Mr. Richards contain the following paragraph relative to

The consecration of the new church at Lahaina.

The new church was consecrated to Jehovah on the second Sabbath in July. The evening previous, a herald was sent through the village, crying as he went,—"*To morrow we enter the new house of prayer. In that house all noise is forbidden, all laughter, all talk, all whispering. No dog shall enter it, and no child that will make a noise. No tobacco pipe shall be carried there, and, after meeting, all the people shall retire in silence.*"

From the Philadelphian.

THE BIBLE CAUSE.

In the mothly extracts, for April, from the correspondence of the British and Foreign Bible Society, a letter from the Rev Dr. Pinkerton is published, dated Berlin, August 5, 1825, from which it appears that on the preceding day an extraordinary session of the Committee of the Prussian Bible Society was held and the important subject of supplying the Polish Catholics belonging to the kingdom of Prussia with the Holy Scriptures, whose numbers were stated to be about a million, was fully discussed and approved; but the funds of the institution being nearly exhausted, and the demands for German Bibles much greater than they could find means to supply, they declared themselves unable to undertake the work. An edition of 5000 Testaments of this Polish Version was printed at Posen some years ago, chiefly at the expense of the Society, of which a great proportion have been put into circulation; but of complete Bibles they are entirely destitute; and therefore the Committee resolved, for the present, to commission 500 copies from the Moscow Society, by whom an edition of 7000 was printed in 1822, until they could see what farther means and encouragement shall arise in future for the attainment of this object.

"The funds of the Society increase from year to year; but the demand for Bibles for the poor far exceeds them. The Dr. remarks—indeed, I have been often put in mind of the great difficulty which a labouring man in this country must find in obtaining a Bible by purchase, for himself or any one of his children at school, on learning, during my journey along the shores of the Baltic and up the banks of the Oder, that even in the present time of harvest his wages amount only to 4 groschen a day (*sixpence;*) so that the reward of a whole week's labour is barely sufficient to buy for himself and family a copy of the Holy Scriptures."

A communication from the Secretary of the Prussian Bible Society, dated Berlin, December 27, 1825, states, that His Majesty has been graciously pleased to comply with the Petition of the Bible Society, to permit an Annual Collection to be made in all the Protestant churches throughout the country, for the benefit of the Bible Society.

The Secretary remarks that the whole kingdom, and every individual Protestant Congregation in it, will by these means become identified with the Biblical Cause, and consequently interested in it.

In another letter from the Rev. Dr. P dated Wittenberg, Aug. 8, 1825, he observes,

In *Potsdam*, I spent a day in visiting the leading men of the Society there. They held their last Anniversary on the 8th of June; when it appeared that, since their formation in 1824, they had circulated 4252 Bibles and 475 Testaments, among the 30,000 inhabitants of Potsdam, and among the peasantry of 40 villages in the surrounding country. They have about 600 dollars in their treasury, and 200 Bibles in their depot; and, consequently, are in no immediate need of assistance from your Society.

Here, in *Wittenberg*, the cradle of the Reformation, a Bible Society was formed in 1823, and is active in supplying the wants of the poor in the town and surrounding country. They have circulated about 600 Bibles, and a few Testaments, and have about 100 dollars per annum in subscriptions. Dr. *Haubner* is one of the most active of its members, and is at the head of a seminary for young Clergymen, in the very monastry of the Augustine order, in which Luther lived the greater part of his life, first as monk, and afterwards as reformer. The cell, in which his rude fir table and chair are still shewn, and where he himself lived, has had many visitors: the walls, from top to bottom, are covered with autographas among which, that of Peter the Great of Russia is peculiarly conspicuous, and is covered over with a small glass frame.

MORE PERSECUTION IN SWITZERLAND.

Violent proceedings have been revived in the Canton de Vaud. A few months since, hopes were entertained that the iniquitous banishment of those excellent ministers, Rochart, Olivier, Chavanes and Juvet, and a number of estimable layman, had caused the Council to relent. But not so, says the Congregational Magazine, speaking of recent events.

Rec. & Tel.

"Several persons have been condemned to fines, with heavy costs, and others to exile of different periods, from *one year and a half* to *two* and *three years*. A young minister who had been condemned to banishment, is also obliged to repay 50 louis, (we suppose old louis, worth about 23s. each,) which had been granted him at a College exhibition. Another minister of distinguished fidelity and zeal, but whose prudent and inoffensive conduct had been so far respected by the men in power, that they had not instituted proceedings against him, is apprehensive that he cannot much longer escape. On the Lord's day before our last advices he had held a meeting in the concealment of a wood, and he, with his fellow-worshippers, escaped being apprehended by the gens d' armes, only in consequence of having changed their plan for that day. We have sent different sums for the assistance of those sufferers whose cases are satisfactorily ascertained; and shall, providence enabling, proceed with all the expedition that is consistent with careful investigation. The banishment of some who were engaged in trade, is productive of ruin to their temporal interest. In the midst of these proceedings, so injurious to the sufferers, and so deeply disgraceful to the oppressors, our hearts are gladdened with the intelligence, that "the Gospel spreads, and that the pious clergy, non-separatists, are acting nobly."

BAPTIST MISSIONARY SOCIETY OF VIRGINIA.

The thirteenth annual meeting of the Richmond Baptist Foreign and Domestic Missionary Society, (says the Richmond Family Visitor) was held in this city on the first of April last. Their report closes with the following eloquent reflections and exhortation.

"Whether we look to the North, to the South, to the East, or to the West, we hear the voice of Jehovah, saying, "bring my sons from afar, and my daughters from the ends of the earth;" we see the sacramental host of God's elect organized into Tract Societies, Bethel Union Societies, Sunday School Societies, Education Societies, Colonization Societies, Missionary Societies, and Bible Societies, all armed with Heaven's omnipotent artillery, and pouring their thunders and fires upon every point, upon the strong holds of sin and death; while we annually hear the triumphant songs of more than sixty thousand rescued souls in the United States, singing as they drop their chains, "glory to God in the highest, on earth peace, good will to man;" and Asia, Africa and Europe, join to swell the notes to Heaven.

Is it fancy, or do we hear the Almighty say, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they come not up to the help of the Lord, to the help of the Lord against the mighty?" Is the strong angel now flying with the awful scroll in his hand, to visit the sluggard's habitation, to execute the soul-chilling curse upon him at his house? Are such sluggards found connected by profession with the Christian church, wearing the external badge of Jesus, while all their talents lie buried deep in the earth? God forbid! the pious soul shudders at the thought!

Holy and beloved brethren; this report has necessarily assumed the form of an exhortation, to stir up your pure minds by way of remembrance; to you, the appeal cannot be made in vain; we call upon him who believes the Bible to be the word of God; we call upon him who believes the Gospel to be conducive to the present and eternal interests of man; we call upon him who wishes and hopes to be religious; we call upon him who desires the everlasting happiness of his tender sons and daughters; we call upon him who desires to arrest the deadly influence of vice and immorality; we call upon him who loves order and good government; we call upon the widow who sits weeping in the midst of her helpless orphans, to come with her mite to the treasury of the Lord; we call upon the young men and maidens who are just entering on life's tempestuous voyage, with all its vicissitudes and dangers before them: we call upon all who love the Lord Jesus, and long and pray for the emancipation and regeneration of the human race, to avert the dreadful curse, by coming forth with such mental, physical and pecuniary resources, as God may have given them, "to the help of the Lord against the mighty;" we call on the Ministers of the Sanctuary, to "sound the alarm in Jerusalem;" we call upon all the Heralds of the Cross, to blow the "great trumpet for the calling of the assembly and for the journeying of the camps; finally, we call upon all the saints of the most high God, when they have done all, to pray without ceasing, "thy kingdom come thy will be done on earth as it is in Heaven."

GENERAL WASHINGTON.

The following letter was put into our hands a few days since, to be published "for the edification of some of Washington's modern eulogists." It was written in answer to one from the Rev. Dr. Rogers, suggesting the propriety of furnishing each of the defenders of our country with a copy of the Bible, published at the press of Mr. Aitkin, of Philadelphia, Washington, in 1783, wished that *every soldier might have a Bible*; in 1824 the American Bible Society made an appropriation for this class of our fellow citizens of a quantity of Bibles which were distributed, under the direction of the Adjutant General, *five to each company.*

Ver. Chron.

"*Head Quarters, 11th June*, 1783.

"*Dear Sir*,—I accept with much pleasure, your kind congratulations on the happy event of peace, with the establishment of our liberties and independence.

Glorious indeed has been our contest; glorious, if we consider the prize for which we have contended, and glorious in its issue. But in the midst of our joys, I hope we shall not forget, that, to Divine Providence is to be ascribed the glory and the praise.

Your proposition respecting Mr Aitkin's Bible, would have been particularly noticed by me, had it been suggested in season. But the late resolution of Congress for discharging part of the army, taking off near two thirds of our numbers, it is now too late to make the attempt. It would have pleased me well, if Congress had been pleased to make such an important present to the brave fellows who have done so much for the security of their country's rights and establishments.

I hope it will not be long before you will be able to go quietly to New-York. Some patience, however, will yet be necessary. But patience is a noble virtue, and when rightly exercised, does not fail of its reward.

With much regard and esteem,
I am, dear Doctor,
Your most obedient servant,
GEO. WASHINGTON.

P. S Be so good as to inform me whether Mrs. Thompson is living with you, or gone into New-York? Before I retire from service, it is my wish to remember what is owing to her. G. W.

Rev. Dr. Rogers.

INFLUENCE OF EARLY INSTRUCTION.

One day while I was walking in the play ground, I saw at one end of it about twenty children, apparently arguing a subject, pro and con.; from the attitude of several of the orators, I judged it was about something that appeared to them of considerable importance. I wished to know the subject of debate, but was satisfied, that if I approached the children it might put an end to the matter altogether. Some of the bystanders saw me looking very attentively at the principal actor, and, as I suppose, suggested to the party the propriety of retiring to some other spot; for immediately afterwards they all retired behind a partition, which afforded me an opportunity of distinctly hearing all that passed, without being observed by them. I soon found that the subject of debate was a song. It seems that one of the children had brought a song to the school, and some of the monitors had read it, and afterwards decided that it was an improper thing for the child to have in his possession, and one of them had taken it from the owner, and destroyed it; the aggrieved party had complained to some of the other children, who said that it was thieving for one child to take any thing from another child, without his consent. The boy, nettled at being called a thief, defended himself by saying that he, as a monitor, had a right to take away from any of his class any thing that was calculated to do them harm; and, he, it seems, was backed in this opinion by many others. On the other hand, it was contended that no such right existed, and it was doubtful to me for a considerable time, on which side the strength of argument lay. At last one of the children observed to the following effect; "You should have taken it to *master*, because he would know if it was bad better than you." This was convincing argument, and, to my great delight, the boy replied, "How much did the song cost?" The reply was, "a half penny." "Here, then, take it," says the child, "I had one given me to-day, so now remember I have paid you for it; but if you bring any more songs to school I will tell master." This seemed to give general satisfaction to the whole party, who immediately dispersed to their several amusements. A struggle like this, between the principles of *duty and honesty*, among children so very young, must prove highly interesting to all lovers of children, and exemplifies, beyond a doubt, the immense advantages of early instruction.

From Zion's Herald.

ON GRATITUDE

BY A YOUTH OF FIFTEEN.

Gratitude is one of the greatest duties we owe to our parents, instructors and friends, but more especially to our parents, who have taken care of, and watched over us in infancy and childhood. How grateful we ought to be for their goodness. But there is One to whom we should be more grateful than to our parents; it is our Father in heaven, the former of our bodies and spirits: He who watches over us by night and by day, takes care of us in health, and smooths our pillow in sickness; who gives food and raiment, and supplies all our wants, who gives us more than we are able to ask or even to think, and a great deal more than we deserve. These unnumbered blessings, which are bestowed upon us daily, so bountifully, ought to excite in our hearts a glowing principle of gratitude. Gratitude is one of the noblest emotions of the soul; and it matters not how miserable a man's outward appearance may be, if this virtue warms his heart, he is happy. It is this which distinguishes the Christian when misfortune overtakes him, and prostrates all his well formed schemes of happiness in the dust. When those who are near and dear unto him are snatched away, actuated by a principle of gratitude, he reflects upon his past favours and blessings, and this reflection silences all his murmurings and repinings. Gratitude is one of the ennobling virtues, and the possession of it will raise and exalt the mind of man to a true elevation of character.

R. J. T. O.

Malden, May, 1826.

SABBATH SCHOOLS.

American Sunday School Union.—The Rev. Howard Malcom, Baptist clergyman, has accepted an appointment by the Board of Managers of the American Sunday School Union, to be their general Agent, for the promotion of that cause throughout the United States.

POETRY.

For the Western Luminary.

THE JUBILEE.

With trumpet's sound and shouts of joy,
The Jews their Jubilee did hail;
And we would all our powers employ,
To praise the Hand that ne'er can fail.

That God who gave them peace and rest,
And from their foes did them defend,
Our fathers' arms has also blest,
And what *they* gained, to us descend.

When dire oppression's iron hand,
Bore down, with unrelenting power,
Their hearts indignant spurned the band,
And dared the tyrant's thunder roar.

And soon it roared from coast to coast,
From shore to shore the welkin rung;
But Thou in love didst guide our host,
And still to victory led them on.

And victory gained, sweet peace ensued,
With all its smiling joyous trains;
Thy children then their songs renewed,
And praised thee in their noblest strains.

And with a nation's joyful voice,
This day we'll praise thy glorious Name;
'Tis Thou! hast made those wilds rejoice,
Which now resound with loud acclaim.

Where once immured in deadly gloom,
The savage red man wildly strayed,
The gospel does his heart illume,
The bloody warrior tills the glade.

Thy gospel makes the rose to bloom,
Where once the rankest poisons grew;
The deserts Eden's form assume,
And teem with sweets forever new.

Still may our nation be Thy care,
And guide us still, in love and peace;
And still would we thy truth declare,
And praise thy goodness and thy grace.

'Tis it that has redeemed our souls
From bondage worse than Britain's chain,
Rescu'd us from Satanic toils,
And bade us love our Saviour's name.

V———s, Ky. July 4, 1826.

J. H.

THE GRAVE.

By Montgomery.

There is a calm for those who weep,
A rest for weary pilgrims found —
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than Summer evening's latest sigh,
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil.—
To slumber in that dreamless bed
From all my toil.

Whate'er thy lot—whoe'er thou be,
Confess thy folly, kiss the rod,
And in thy chastening sorrows see
The hand of God.

A bruised reed he will not break,
Afflictions all his children feel;
He wounds them for his mercy's sake,
He wounds to heal!

Humbled beneath his mighty hand,
Prostrate his providence adore;
'Tis done!—Arise! He bids thee stand,
To fall no more.

Now, Traveller in the vale of tears!
To realms of everlasting light,
Through Time's dark wilderness of years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found!
And while the mouldering ashes sleep,
Low in the ground.

The Soul, of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

The Sun is but a spark of fire,
A transient meteor in the sky;
The Soul, immortal as its Sire,
Shall never die.

MISCELLANEOUS.

THE SABBATH.

There is something peculiarly soothing and delightful to reflect, that our great and adorable Creator has alotted six days of labour, and one of rest: to think, that on the Sabbath we have bid adieu to the cares, the troubles, the anxieties, the perplexities of the week, and are allowed to enter the temple of God, to hear the sounds of Gospel salvation. We are then reminded that the rest of our Sabbath is only preliminary to the rest of that eternal Sabbath, that hereafter awaits the people of God, who rest from this world and all its vain pursuits; rest from the cravings of ambition—the dull, ceaseless, monotonous concerns of this world, where hope sickens into disappointment, and where joy is but the harbinger of sorrow. To the child of affliction and despondency, how soothing are the first beams of light that usher in the Sabbath morning! The poorest man on this day feels his own dignity—he feels that he is rapidly journeying on to another state of existence, where the proudest monarch on earth would rejoice to exchange his crown, for that which awaits the humblest and most despised son of pious poverty. The Saviour of the world was the friend of the poor man. Burns beautifully expresses this idea—

"How He who bore in Heaven the second name,
"Had not on earth whereon to lie his head."

What a consolation is this to the poor, that they have such a friend, at a time when the grave shall have heaped its mould on our vain presumption, and death shall have imposed his silent law on the bustle, the noise, and the tumult occasioned by those transitory beings on earth, styled Monarchs and Emperors! They are but the monarchs and the potentates of a day, whereas this poor man, this "Lazarus," is a monarch for eternity. He is a monarch whose crown will glitter with undecaying radiance, when yonder sun will be blotted from creation. The Sabbath reminds the poor man of his native inherent dignity, and it is astonishing that we find so many of this class absenting themselves on this day from the service of the living God. Instead of lending a willing ear to such exhilirating, such heart-consoling truths, they are too prone to forget their own dignity, to turn their back upon the temple where they are reminded of such glorious tidings. The Sabbath, we repeat it, is the pride, and ought to be the jubilee of every poor man. What rewards, what promises had Alexander of Russia, what has George IV. of England, to give in comparison with these!—Nothing, literally and substantially, nothing!—George, at the hour of his proclamation as king, trembles before a monarch far more powerful than himself—the emperor of dust and ashes. Death, at the very moment when his terrestrial crown twinkles upon his temples, shakes his dart, and this earthly idol, this favourite of the million, this compound of dust and ashes, trembles on his throne;—trembles at the moment while his brows are encircled by the diadem of royalty!

The Sabbath reminds us that death, so far from being the extinction of life, is but the hour when a spirit is born for the skies; when it shakes off our mortal and mouldering dust, as something that defiles its celestial nature, and soars to its proper region—to the society of saints and angels, and to the spirits of just men rendered perfect. And yet there are those of our species who deem such privileges beneath their notice, objects not worth their ambition, and who had rather indulge in low, sordid and transitory pleasures on that day, than to behold a glimpse of the gates of Heaven, and to follow the angel of mercy who flies before, and beckons them to the paradise of God.

Baltimore Morn. Chron.

A PREDICTION.

The following PREDICTION is from Moore's life of Wesley.—"The mighty fabric of popery is evidently nodding to its fall. It has continued so long, partly by the support of political power, but chiefly because so many truly devoted souls have been found within its pale. It may truly be called the Christianity of the world. But the Bible has gone forth as it never did before, and the *faith* 'that overcometh the world' keeps pace with it. In a little time none will be found to submit to the antichristian yoke but those who *reject the word of God.* Those who receive the truth will come forth, saying to the would-be *universal bishop*, as the Greek Church said long ago, in departing, 'Thy greatness we know, thy covetousness we cannot satisfy, thy intolerable insolence we can no longer endure:—*Live to thyself!*' It will then 'suddenly be destroyed, and that without remedy.'"

HOW TO AVOID DYSENTERY.

Rules which the celebrated Dr. Rush recommends for the prevention of this disease. He advises that spices, and particularly Cayenne pepper, and the red peppers of our own country should be taken with our daily food. Mr. Dewer, a British surgeon, informs us, that the French, while in Egypt, frequently escaped the diseases of the country, by carrying pepper with them to eat with the fruits of the land. Purging physic should also occasionally be taken, as any medicine of laxative nature by preventing costiveness, will act as a preservative from this disease. A militia captain in the year 1778, while stationed at Amboy, preserved his whole company from the dysentery which prevailed in the army, by giving each of them a purge of sea-salt; and some years afterwards saved his family and many of his neighbours from the same disease, by distributing among them a few pounds of purging salts. This disease was also prevented in an Academy at Bordentown, N. J. by giving molasses very plentifully to all the scholars, which had the effect of keeping their bowels in a laxative state.

Another rule to be observed is to avoid exposure to the dampness of the night air; and when necessarily exposed, the bowels should be more carefully protected, than other parts of the body. The Egyptians, Mr. Dewer tells us, for this purpose, tie a belt about their bowels, and with the happiest effect. These directions emanate from a high source, and deserve serious consideration. The facts adduced are striking, and should induce others to adopt similar measures for the prevention of this destructive disease.

N. Y. Obs.

Chester, (Pa.) June 13.

IMPORTANT DISCOVERY.

Cure for Worms.—Mr Aaron Hannum, a respectable citizen of this county, has discovered a sovereign remedy for the expulsion of Worms from children; the remedy is simple and one that can be obtained at all seasons of the year. The following are a few of the particulars as related to us. He says, while several of his children were going to their grandmother's in April last on a visit, they, for amusement, took from the limbs or twigs of the Cedar trees, what is generally called the Cedar Apple or Knot. One of them who had been always very much afflicted with worms, since the age of two years old (now between six and seven) and every thing had been done for her in the power of a skilful physician for their expulsion, but all to no effect, and was in a very delicate state of health, eat several of the apples—the consequence was, that several Worms were expelled from her.—The remedy was again administered, and in twelve hours *three hundred and upwards* came from her. Mr. H. to be satisfied as to its efficacy gave the Apples to five of his children, who were in good health—it had the same effect as upon the first—he also eat several of the applies himself, and the effect was the same. Thus through the medium of mere chance, perhaps one of the best remedies, and the most simple, has been discovered. Mr. H. makes the above public with a view to benefit his fellow citizens, an act in our opinion truly praiseworthy and magnanimous. He recommends to those who feel disposed to try the experiment, that the apples should be eaten nine mornings in succession, fasting—if dry to be pounded fine, and taken in molasses, or eat them just as they come from off the tree. At this season of the year, the Apples or Knots are to be found in great abundance on the Cedar trees.

Upland Union.